

"Before I proceed any further, presently in the beginning of this Chapter, I thought good briefly to admonish the Reader, that no living creatures of the kinde of foure-footed beasts are found in all the Brasilian world, altogether like unto ours in shape: and that the Tovoupinambaultii use not, but very seldome, to bring them up tame at home. But, that I may generally describe the wilde beasts, which the Barbarians call Soo, I determined to beginne with them which are applyed to the use of man. It seemeth, that that is to bee set in the first place, which also is most common: they call Tapiroussou, of a reddish, and long shaggie haire, greatly resembling a Kow in bignesse and shape: yet, seeing it wanteth hornes, and hath a shorter necke, with longer and hanging eares, and more withered and slender legs, with an whole hoofe, very like unto the hoofe of an Asse, a man may rightly say, it participateth the nature of the Kow, and Asse. Notwithstanding it differeth very much from either, both because it hath a very short taile (here the Reader is by the way to be admonished, that very many beasts are bred in America, which have no taile at all) and hath much sharper teeth; nor may any danger bee therefore procured unto men by this beast, seeing it useth to repose safety rather in flight, then in strength. The Barbarians kill them, as [519] also many others, shooting them through with Arrowes, or use to catch them in an hollow trench, or with other manner of Traps and Gins ingeniously and cunningly made."

"But that wilde beast [AW: the Tapir] is greatly esteemed by the Barbarians, by reason of the skinne, which as soone as they have taken away, cutting the backe of the hide in a round circle, they drie it in the Sunne, and fashion it like unto a Target of the bignesse of the bottome of an indifferent vessell, wherewith they repell the Arrowes, of the enemies, received in the warres. And the skinne dried in the Sunne becommeth so hard, that I easily beleeeve that it cannot bee pierced through with the stroke of any weapon, although it bee cast with great violence. I carefully desired to bring two such Targets into France, but the famine so oppressed us returning, that all the provision of victuall being spent, not excepting Monkeyes and Parots, and other living creatures of the same kinde, which we brought with us out of that Countrie, those two Targets, being laid upon the coales, were also eaten to expell hunger; unto the which the rest of the skinnes that were in the ship (as I shall declare in their proper place) were added."

"Moreover, the flesh of the Tapiroussou, commeth almost neere unto the taste of Beefe: this the Barbarians broyle after their manner, and in their Country language call it, Boucanare. But because I have now used that word, and that hereafter it shall bee often repeated, lest the Reader should any longer remaine doubtfull, occasion being offered, I will declare what this thing is.

The Americans fastning foure wooden forks in the ground, of the thicknesse of an arme, three foote asunder, in the figure of a square, and almost of the equall height of three feet, lay stickes acrossse over them two fingers distant each from other, and so make a wooden Grate: this, in their language they name Boucan. They have many such Grates in their houses, whereon they lay flesh cut into gobbets or pieces, and making a soft fire of dry [520] wood, that there may bee no smoake almost at all, they suffer them to bee broyled as long as they please, after this manner, having twice turned them in the space of an houre. And because they doe not powder meates with salt, as the manner is here, they use the onely remedie of broyling, for the preserving of them. Therefore, although they had taken thirty wilde beasts in one day, (such as we will describe in this Chapter,) they would lay them all cut in pieces, upon those Grates, as soone as it might be done, lest they should be tainted and corrupted: and there, being often turned, they are sometimes broyled and scorched above foure and twenty houres together, untill the inside of the flesh be as well rosted as the outside, and by this

meanes they are all preserved from corruption: Nor is there any other manner of dressing or preserving fish, which when they have gotten, they dry them in great plenty, to make Meale, especially those which in their Country language they call Piraparati, which are the very true and naturall Mulletts, of the which I shall hereafter speake in another place. And these Grates among the Barbarians are rightly to bee accounted the Shambles, and Store-house: and therefore you shall scarce come to their Villages, but you may see them laden with the flesh of wilde beasts, and fishes: and it usually happeneth also very often, as wee shall hereafter speake, if you come unto the Barbarians, that you shall behold these Grates filled with mans flesh, which, I thinke, they bring as spoyle taken from the conquered enemies, to be slaine, and eaten."

"But, that I may prosecute the intended description of wilde beasts, the second degree of bignesse seemeth to be given unto a certaine kinde of Deere, which they name Seouassou, but herein they differ from ours, both that they are much lower, and have lesser hornes, and also in this, that they have as long shagged haire, as our Country Goates. But the American Boare, which they call Taiassou, is very like in shape unto those which are bred with us, in bulke of body, eares, head, and feet, very hurtfull [521] also, through his long and sharpe teeth: yet seeing hee is more leane and slender, and terribly gnasheth and grindeth his teeth together, hee is notorious also through that deformitie. He hath an hole in the backe, by nature, as the Sea-swine have in the head, whereby he draweth in breath, and letteth it out. These three are their greatest beasts.

There is also among the Americans, a certaine red wilde beast, which they name Agouti, of the height of a weaned Pig of thirty dayes old, with a cloven foot, a very short tayle, and with the nose and eares almost of an Hare, most delightfull to the taste. There are also others of two or three kindes, which they call Tapitis, not much unlike our Hares, but somewhat of a reddish haire.

They catch great Rats also in the Woods, of the bignesse and haire of Squirrels, which come neere unto the delicate taste of Conies.

Pag, or Pague, (for after what manner they pronounce it, you can scarce, or not at all understand) is a wilde beast of the indifferent height of an Hound, with a deformed head,

the flesh comming neere unto the taste of Veale, with a very faire skinne, distinguished with white, russet, and blacke spots, so that it would be of great price with us, if they were to be gotten.

There is another also found, which they call Sarigoy, which the Barbarians eate not, by reason of the noysome stinke thereof: but slaying some of them, and taking away the fat of the kidneyes, whence that stinke proceeded, wee eate them without loathing: for, they are both tender, and also excellent flesh.

There is also that which they call Tatou: this is not very well able to runne, yet (as Hedgehogs with us) creeping through the bryars and bushes, shee is armed with very hard scales, so that shee cannot be pierced with a sword, if also you wrap the skinne together being taken off, (wherewith the Barbarians make very many Chists, which they call Caramenos) you would say they [522] were warlike Gauntlets. It is of a white flesh, and of an excellent taste."

5: Léry--522

(1557-1558) 1906

Tupinamba

116, 136, 231

"Moreover, unto these beasts, which are most common with the Americans, Crocodiles, called Jacare, are added, of the bignesse of a mans thigh, and proportionable length: but they are so farre from doing any hurt, that the Barbarians houses are full of these Jacare, and the little children play with them without any danger. Those Crocodiles which I happened to see, had a very wide mouth, long legs, with a tayle neither round nor sharpe, but very small at the end: and whether, as some have written, they move the upper chap, I freely confesse, that I have not observed."

"Moreover, the Americans take Lizards, they call them Touous, not greene, but russet, and of a spotted skinne, like our Countrie small Lizards. And although they bee foure or five foote long, and proportionable in bignesse, and therefore of a terrible forme, yet notwithstanding like Frogs, they abide in the Rivers, and Marishes, hurtfull unto none. Furthermore, the skinne being plucked off, if they be bowelled, and sodden, they are very delicate meate, so that I have not tasted any thing more sweet in America. For, they are of as white a flesh as Capons are with us, delicate, tender and sweet, that nothing excelleth them: yet in the beginning I abhorred the taste thereof, but afterward when I had tasted them better, as touching meates, the Lizards were chiefly commended of mee."

"The Tououpinambaultii have also very great Toads, which they eate being rosted, without bowelling. But seeing both Physicians teach, and it is also commonly knowne, and apparent, that the flesh, and corrupt bloud, and whatsoever else belongeth to the Toade, is deadly, any one, although I hold my peace, may easily conjecture, that by reason of the temperatenesse of that Countrie, or some other cause, whereof I am ignorant, it happeneth, that Toades, there, are not venomous, and dangerous at all, as they are with us."

"They eate Serpents also, of the bignesse of a mans arme, five foote long almost. Moreover, I have observed, that the Barbarians (as I mentioned concerning Crocodiles) brought home a certaine kinde of them, party-coloured, with blacke and red, and cast them downe among their wives and children, so secure, that they handled them with their hands. These monstrous Land-Eeles, they cut into pieces, and dresse: but they are unsavoury, and of very little taste."

"Divers kindes of Serpents also are bred with them, and specially in the Rivers, where they appeare greene like pot-herbes; long and slender, whose sting is very hurtfull. There are also Lizards in the Woods (besides those which we mentioned before) very dangerous, as it shall manifestly appeare by the discourse which I will here set downe. When therefore I sometimes travelled to see the Countrie, with two Frenchmen in my companie, and that, as the manner was, wee had not the Barbarians to guide us in the way, and therefore wandred in the Woods, and passed through a deepe Valley, hearing the noise of a certaine beast comming towards us, supposing it to bee some tимерous and harmelesse wilde beast, notwithstanding, proceeding on our intended Journey, wee were secure and quiet in minde: but presently, thirtie paces distant almost from us, on the right hand, wee saw a Lizard on an hill; bigger then the body of a man, and five or sixe foot long. Hee, being spread all over with white and rough scales like Oyster-shells, holding up one of his fore-feet, with his head aloft, and shining eyes, began to behold us. Wherefore being astonished (for none of us, as it then fell out, carried a Hand-gunne, but had onely our Swords at our sides, and Bowes and Arrowes, which weapons could not greatly hurt that Monster armed with such hard scales: Neverthelesse, fearing lest if wee shifted for our selves by flight, being swifter then wee, he would dispatch us altogether) when the one fearefully beheld the [524] other, we stood still in the same place. But after that prodigious and fearefull Lizard had beheld us a quarter of an houre, with an open mouth, and because it was exceeding hot weather

(for it was a cleere day, almost at noone) fetching a deepe groane, that wee might easily heare it, upon a sodaine, he went unto the top of a Mountaine, with so great noise of the crashing and breaking of twigs and boughs, as a Deere running through a Wood, would scarce have made. Wee therefore, who then were much affrighted, not being very carefull to pursue him, gave thanks unto God who had delivered us, and proceeded againe on our intended Journey. And embracing their opinion who affirme, that the Lizard is delighted with the sight of a man, it seemed to me, that the beholding of us pleased that Monster as much as we were tormented through his presence. There is also a wilde beast bred with them, that liveth upon the prey, which they call Jan-ouare. This beast hath legs almost as long as an hunting Dog, and matcheth him almost in swiftnesse; but about the chinne hath long shagged haire, with a spotted skinne, and faire, like unto a Lynx, and also very like in the rest. The Barbarians not without just cause, greatly feare that wilde beast. For seeing shee is accustomed to the prey, as also, the Lion, if shee catch any of them, she teareth him in pieces, and devoureth him. But as they are desirous of revenge, and suffer not any of those things unrevenged which are troublesome unto them: if they take any, in hollow trenches which they make for that cause, or with any other kinde of Traps or Gins, they put her to a lingring death, shooting her through with many Arrowes, that shee might the longer languish: and that it may the better appeare, how evilly that wilde beast dealeth with the Barbarians, when sometimes five or sixe Frenchmen of the companie passed by this way, the Americans

5: Léry --523-525

(1557-1558) 1906

Tupinamba-3

116, 136

advised us, to beware of the Jan-ouare, because that very selfe-same [525] weeke, shee had cruelly devoured three men in a certaine Village of theirs."

5: Léry--525

116, 136, 231

(1557-1558) 1906

Tupinamba

"I thought good to adde to this Edition, that the Americans, before the Voyage of Vil-lagagno had never seene Dogs: and therefore, when they beheld a Dog of the kinde of Hounds, which with certaine whelpes we brought thither, and that he fauned on us, they were astonished, and fled away from him, because (as I mentioned before) hee came neere unto the shape of the Jan-ouare."

"Moreover, many Monkeyes are found on the Brasilian coast, little and blacke, which they call Cay, which I cease to describe, because they are very well knowne unto us. I will onely declare this one thing, that seeing they continually live in the tops of trees, bearing fruits in cods like unto our Beanes, wherewith they are nourished, and meete together there in companies, especially when the smoaking showres fall; it is a pleasant thing to heare them crying, and making a noise. But seeing at one birth they onely bring forth one young one, the Monkey, as soone as he commeth into the world is indued with that naturall industrie, that he firmly hangeth about the necke of the Syre, or the Damme: therefore if Hunters come suddenly upon them, the Syre or Dammes leaping through the boughs, he also taketh his flight together with them. For which cause, the Barbarians cannot easily catch Monkeyes of any age whatsoever: yet they cast them downe from trees wounded with Arrowes, and afterward having healed them, and made them tame a little while at home, they exchange and barter them for Merchandises. But at the first, they are so fierce, that they wound the fingers of them that handle them, with their teeth, so that being bitten, they are very often compelled through paine, to kill them with strokes."

5: Léry--526 [2]
116, 136, 224, 231

(1557-1558) 1906

Tupinamba

"There is also another kinde of Monkey among the Americans, which they call Sagouin, of the bignesse of a Squirrell, and of a red haire: but as touching the shape, in the snout, breast, necke, and almost all the other parts, being very like unto a Lion, and also hardie, it giveth place in beautie to none of the little beasts, which surely I saw there. And if it were as easily brought over the Sea as the rest, it would be of farre greater price and estimation. But seeing it is of so weake a little bodie, that it cannot indure the working of the ship; for it is of that haughtinesse of spirit, that if it be offended never so little, it would die through discontentment; yet some are here to be found."

"Although I have beene curious, I was not so diligent in observing all the living creatures of America, as I desired, neverthelesse, that I may once make an end, I will yet describe two kindes, which are monstrous in shape, as those that art most,

The one which the Barbarians call Hay, is of the bignesse of a Dog, with an hanging bellie, like a farrowing Sow with pigge, of an ash-colour haire very much washed, with a very long tayle, hairy feet after the manner of a Beare, and long clawes: but as, while it liveth in the Woods, it is very fierce; yet being taken, it is very easily tamed. But the naked Tououpinambaultii doe not willingly play with him, because he hath both long, and also sharpe clawes. They say, it liveth onely on aire.

The other, whereof I am also to speake, called by the Barbarians, Coaty, is of the height of an Hare, with short and spotted haire, little and sharpe eares, both of a little head, and also with an eminent snout from the eyes, more then a foote long, round like a walking-staffe, suddenly decreasing at the end, so that it is altogether of an equall thicknesse, with so narrow a mouth, that it can scarce receive the little finger. None may be found more monstrous: afterward, when this wilde beast is taken, gathering her foure feet together, shee bendeth her selfe to the one side or the other, or falleth flat downe: nor can shee ever be raised, nor compelled to eate, unlesse Ants be given her, on which she also feedeth in the Woods."

"This Chapter also, wherein I will intreate of Birds, I thought good to beginne with those which are fit for the maintenance of mans life, and by a generall name, are called Oura, by the Tououpinambaultii: they have great plentie of those Hennes, unto the which wee gave the name from India, and they call them Arginau-oussou: from that time also since the Portugals lived among the Barbarians, our Countrymen used to nourish Hennes, [528] called by them, Arginau-miri. And although (as I have elsewhere mentioned) they esteeme the white ones very much, that plucking off the feathers, and dying them red, they might clothe and decke themselves; yet for the most part they abstain from both kinds, as touching the eating of them."

5: Léry--528

(1557-1558) 1906

Tupinamba

116, 262

"Seeing they perswade themselves, that the Eggs, which they call Arginau-ropia, are, as it were, poison, they were not only astonished, if we supped Eggs before them, but also reproving us, added moreover, that it was not to be suffered; for, while we prevented the hatching of chickens, we eate an Henne in an egge."

5: Léry--528 [2]

(1557-1558) 1906

Tupinamba

116, 231

"They are almost as carefull of their Hennes, as of the Birds, which live in the Woods. They suffer them to lay wheresoever they are disposed. But the Hens in like manner, bring home their chickens out of the briars and bushes, so that the Americane women may be without trouble."

"Together with the Hennes, the Barbarians also nourish Indian Duckes at home, they call them Upec. But because the Tououpinambaultii are so superstitious, that they thinke, if they should eate so slow a creature, they should get the same slowness, so that if the Enemies should assaile them, they could not seeke their safetie by flight: no man may easily perswade them to taste the least morsell of them, and for that cause they abstaine from all those creatures which goe slowly, and also from fishes, as Raies or Thornebacke, and others which cannot swimme swiftly."

"As touching these Birds which live in the woods, they take them as great as Capons, and those of three sorts, which the Barbarians called Jacoutin, Jacoupen, and Jacou-ouassou. They have all blacke and ash-colour Feathers, and come neere unto the Pheasants in taste, and I may truely affirme, that no sweeter or more delicate meate can ever be eaten, then those Jacoas are.

Besides, there are two kindes of most exquisite and choice Birds, which are named Mouton, of the bignesse [529] of Peacocks, with the same Feathers which the former had, and they are very seldome found.

Macacoua, and Ynambou-ouassou, are two kindes of Partridges, of the bignesse of our Country Geese, not much unlike the taste of Mutton. These three following have one and the same taste almost, Inambour-miri of the height of Partridges: Pegassou Stocke-doves, and Paicacu the Turtle Dove."

"But that I may briefly finish the discourse of Birds, which are found in great plentie, both in the Woods, Rivers, and also in the shoares, I will come unto those which are not so fit for foode. Among the rest, there are two kindes of the same bignesse, which come neere to the greatnesse of a Raven or Crow: which as the rest of the American Birds, have crooked bills and talons, as also Parrats, in which number they might be reckoned. As touching the Feathers, as it is easily judged, I scarce thought that Birds of such excellent beautie were to be found in the whole world, in the beholding wherof, abundant matter offereth it selfe, not as prophane men to commend nature, but the creator: and that it may manifestly appeare, the first which the Barbarians call Arat, hath the feathers in the traine and wings, of a foote and a halfe long, partly purple-like unto red, and partly of a blew colour, greatly shining, to the which also, the other parts of the body are correspondent. When this Bird moveth in the Sunne, where she very much abideth, no man can ever be satisfied with her sight.

The other called Canide, with the inferiour Feathers, and those that are round about the necke shining of the colour of gold, and those that cover the backe, wings, and traine of an excellent blew colour, seeing they seeme to be under-laid with embrodered gold, and over-laid with a Velvet Mantle above, it causeth great admiration to the beholders.

But although these Birds be not domesticall, yet they oftner build their nests in the tops of the trees which [530] are in the middle of the Villages, then in the woods, whereby it

5: Léry--529-530
116, 136

(1557-1558) 1906

Tupinamba-2

commeth to passe, that the Barbarians plucke their Feathers three or foure times in the yeare, of the which Feathers they make Cappes, Garments, and Bracelets, decke the handles of their clubbes, and adorne their bodies. I brought many such Feathers with me into France."

"Three or foure sorts of Parrats are taken there: the greatest and fairest whereof the Barbarians call Aiourous. These have the head intermingled with red, yellow, and violet colours, the ends of the wings scarlet or crimson, the taile, which is very long, yellow, and the rest of the body Greene; very few such are brought unto us.

A Woman in a certaine Village, some foure miles distant from our Iland, had brought up one of this kinde, which as if she had beene indued with reason, conceived those things which she was commanded. As often as we went that way, we presently heard the Mistresse of that Bird say, will you give me a Combe, or a Looking-glasse, and I will presently command my Parrat to sing and daunce before you. If happily we granted her request, the Parrat presently hearing certaine words of her Mistresse, did not onely dance on the perch where she sat, but also prattled, and whistled; and lastly, she wonderfully counterfeited the Barbarians going to the wars. To be short, if her Mistresse thought good to bid her sing, she sung, if to dance, she danced: contrarily, if not rewarding her, with a little sharper speech she had commanded her their Auge, that is, be stil, then she presently held her peace, nor could we make her with any words to move either her tongue, or feete never so little: wherefore I leave it to the Readers to be considered whether if the Romans had had such a Parrat they would not highly have esteemed her, who, as Pliny recordeth, sometimes solemnized the death of a Crow with innumerable rites of funeral, by which, at the place of Common Pleas, they were every morning by name saluted, and punished him with death, who [531] killed the same. The

5: Léry--530-531

116, 136, 231

(1557-1558) 1906

Tupinamba-2

Barbarian woman called this Parrat Cherimbaué, that is to say, her best beloved. And surely she was so deere unto her, that demanding at what price we might buy her, she answered in scoffing manner Mocaovassou, that is to say, a great brasse piece, and therefore we could not wrest her from her at any price. I found that they made their Nests in the holes of hollow Trées."

"Among the rest of the American birds, the first place shall be given to a certaine Bird named Toucan, whereof we made mention of before. It is of the bignesse of a Pigeon, of a blacke colour like a Crow, except the brest, which is of a yellow colour, compassed from the lower part with a ring of red feathers, which being taken away, the Barbarians use it for ornament of the cheeks and other parts of the body. And it is highly esteemed with them, because they use it when they intend to daunce. From thence it hath taken the name Toucan-tabouracè, that is, a Feather to daunce with. Yet notwithstanding, they have such store of them, that they refuse not to change them for our Merchandizes. The bill of this Bird exceedeth the rest of the body in length, wherewith a Cranes beake is not to be compared, and therefore it is to be accompted the most monstrous bill of the whole world.

There is another of the Bignesse and colour of a Black-bird, except the brest, which is as red as Oxe blood: this, the Barbarians take away after the same manner that they did the former, and call the Bird Panou.

There is also another of the bignesse of an Owzell, with all the Feathers of a scarlet colour, this they call Quampian.

But one very little Bird is not to be omitted, of no lesse admiration then smallnesse, which the Barbarians call Gonambuch, with white and shining Feathers: it exceedeth not a drone Bee, or Beetle in Bignesse, yet maketh wonderfull melodie in singing. Sitting upon that great Milium which the Barbarians call Avati, or other [532] high plants, she

5: Léry--531-532

(1557-1558) 1906

Tupinamba-2

116, 136

singeth so loud, that unlesse she be seene you would scarce beleeeve that so loud, and sweete melodie could proceede from that small body. She is not inferior to our Night-ingle."

"But because I cannot particularly describe all the American Birds, which differ not a little from ours, not onely in kinde, but also in variety of colour, as rose colour, red, violet, white, ash-colour, purple, &c. I will at length describe one, which the Barbarians so observe and esteeme, that they will not onely not hurt her, but suffer them not to escape unrevenge who doe her any wrong. She is of the bignesse of a Pigeon, and ash-colour, the Tououpinambaultii heare her more often in the night then in the day, with a mournfull voyce, and beleeeve that she is sent from their friends and kindred, unto them, and also declareth good lucke, and especially, that she encourageth and admonisheth them to behave themselves valiantly in the warres against their enemies. Besides, they verily thinke that if they rightly observe these divinations, it shall come to pass, that they should vanquish their Enemies, even in this life, and after death, their soules should flye beyond the Mountaines, to their ancestors, perpetually to daunce there.

I chanced once to lodge in a Village, named Upec by the French men, there, in the night I heard those Birds, not singing, but making a lamentable noise. I saw the Barbarians most attentive, and being ignorant of the whole matter, reprovèd their folly. But when I smiled a little upon a French man standing by me, a certaine old man severely enough restrained me with these words: hold your peace, least you hinder us, who attentively harken to the happy tidings of our auncestours. For, as often as wee heare these Birds, so often also are we cheered, and our strength receiveth increase."

"The Americane Bees differing from ours, are like unto the lesser blacke flyes wherewith we are troubled in the time of Summer, and make their hony combes in the hole of a rotten tree. The Barbarians are skilfull to [533] gather hony and waxe. Being gathered, intermingled, they call it Yra-yetic, for Yra signifieth hony, and Yetic waxe. The honey being severed, they eate it after our manner, but keepe the waxe which resembleth the blacknesse of Pitch made into lumps of the bignesse of a mans arme. Yet, not that they make Torches or Candles therewith, for, there is no other use of a Candle with them, then of a certaine wood which sendeth forth a most cleere and bright flame. But they chiefly use that Wax to stop those huge canes, wherein they put their Feathers, least they should be eaten, and gnawed with the Butterflies, which also we will describe in this place."

"They [butterflies] are called Aravers by the Barbarians, of the bignesse of Grashoppers, they also come in great multitudes to the fire as Creekets doe, and if they finde anie thing they eate it, but especiallie they so gnaw leather doublets and shooes, that they whollie consume the superficies and upper graine thereof. But, if we negligently set up Hennes, or other meates of that kinde, in the morning the bare bones were found without flesh."

"The Barbarians being stung with Scorpions applie bruised Scorpions to the wound, if they can get them. Moreover, as we have elsewhere said, that they are most desirous of revenge, nay, I might almost say, that they are made against all hurtfull things, so that if unawares they stumble at a stone, they bite them after the manner of mad Dogges, and diligently seeke out all living creatures hurtfull unto them, and utterly roote them out as much as they can."

5: Léry--533-534

(1557-1558) 1906

Tupinamba

116, 136

"The Countrie of America hath also land Crabbes, the Tououpinambaultii call them Oussa; they goe in multitudes like Locusts, unto the Sea shoare, and fennie places, and if any one goe thither he may see them flying hither and thither: they convey themselves into the bodies and rootes of trees, out of the which they cannot safely be drawne, for they pinch the fingers and hands of such as take them, with their clawes. They are farre leaner [534] then the Sea Crabs, but because they smell of the Juniper rootes, they are nothing pleasing to the taste."

"First, because the Brasil tree is the most famous of all that soile (from whence also that Countrie hath taken the name) especially for the colour which our Dyers make therewith, I will describe it in this place. This Tree therefore is called by the Barbarians, Araboutan, and equalleth our Oake in height and plentie of Boughes. Some of these are found, the thicknesse whereof containeth full as much as three men can fathome.

After what manner that Timber useth to be brought into the Shippes, I thought good in this place to describe. But first you are to understand, that except the Merchants were holpen by the Inhabitants, they could scarce lade a Ship with that Timber within a yeare, both for the hardnesse, and therefore the difficultie in cutting, and also chiefly, because that Countrie wanteth all labouring Beasts, and therefore it is to be carried upon the shoulders of men. The Barbarians being hired for Garments, Shirts, Cappes, Knives, and other Merchandizes, doe not onely cut, cleave, and make round that Timber, but also laying it upon their bare shoulders, carrie it into the Shippes, and sometime in most cumbersome places, lying three or foure miles [535] distant from the wood to the shoare. But I expressly say, that the Barbarians, since the French men and Portugals came unto them, cut their Brasil trees, for before that time (as farre as I understood from the elder sort) they had no other way of felling them, save that they overthrew them by putting fire unto them. Moreover, because I know some thinke that the timber which is brought unto us, hath the thicknesse of the trees, I purposely added, that the

Barbarians made it round, that they might the more easily carrie the same.

Furthermore, it hath bin observed by me, for so long time as I lived in America, and used a cleare fire through the benefit of this wood, that this kinde of wood was nothing moist, which usually happeneth to most of the other kindes of wood: nay, that it was dry as it were by nature, and beeing kindled, yeeldeth very little smoake. One of our men desired to wash our shirts, and unawares, put the ashes of the Brasil wood into the lye, whereby they were so surely died with a red colour, that although they were washed, they never changed the same, and being so died with that colour, we were to put them on.

Because our Tououpinambaultii doe not meanelly wonder, when they see French men, and other strangers comming farre off from remote Countries, take so much paines to carrie backe their Shippes laden with their Araboutan, that is to day, the Brasil or red wood: Therefore a certaine elderly man of the Barbarians, sometimes questioned me in this manner, concerning that matter: What meaneth it, that you Mair and Peros (that is Fench men and Portugals) come so farre to fetch Wood? doth your Countrie yeeld you no wood for the fire? Then said I, it yeeldeth fuell surely, and that in great plentie, but not of that kinde of trees, such as yours are; especially Brasil, which our men carrie from hence, not to burne, as you suppose, but for to dye. Here he presently excepting; But have [536] you, said he, neede of so great plentie of that wood? Yea surely, said I, for seeing even one Merchant with us possesseth more Scarlet Cloathes, more Knives and Sissers, and more Looking-glasses (alledging knowne and familiar examples unto

him) then all those which were ever brought hither unto you: he onely will buy all the Brasil, to the end that many Shippes might returne laden from hence. Ah (saith the Barbarian) you tell me strange and wonderfull things. Then presently remembring what he had heard, he proceeded to demand further questions of me. But, saith he, that great rich man, of whom you make report, doth he not die? He dieth, said I, as also other men doe. There, then (as these Barbarians love to comment, and doe not absurdly finish their intended speech without interruption even unto the end) he began to demand of me: Who therefore, saith he, is heire of those goods which this man leaveth when he dieth? His children, said I, if he have any: if he have none, his brethren, sisters, or his next kindred.

When I had said this, surely (saith that my discreete old fellow) hereby I easily perceive, that you Mair (that is French men) are notable fooles. For, what neede you so greatly to tire and turmoile yourselves in sailing over the Sea, in passing whereof (as being here arrived you report to us) you sustaine so many miseries? Is it, forsooth, that you might get riches for your children, or living kinsfolke? Is not the Earth, which hath nourished us, sufficient also to maintaine them? we surely have both children, and also kinsfolke, and them, as you see, we love dearely; but seeing we confidently hope, that it shall come to passe, that after our death, the same Earth which nourished us, shall also relieve and cherish them, therein we repose our selves and rest content."

"But that I may present the description of the American Trees, foure or five kindes of Palme trees are found there: among which, that is accounted most common, [537] which they call Gerau, and another also named Yri: notwithstanding, as I saw none of their fruites, so, as I thinke, I eate none. Yri bringeth forth a round fruite like Damsens in the shape of a large cluster of so great weight, that it may hardly be lifted up with one hand, but the kernell onely is of the bignesse of a Cherrie, and may be eaten. Besides, in the top of these Palmes, there is a certaine white yong tendrell or branch, which we cut off, to eate the same: Philippus who was troubled with the hæmroides, affirmed, that it was a remedy for that disease, the warrantable truth whereof I leave to the Phisitians."

"There is also another tree, called by the Barbarians Aiiri, which although it be very like the Palme in leaves, with the stocke armed on every side with thornes and pricks, resembling the points of needles. The Fruite is of an indifferent bignesse, in the midst whereof there is a kernell of the whitenesse of Snow, which yet is not to be eaten; and this I suppose to be a kinde of Ebony: for besides that it is of a blacke colour, and of such hardnesse, that the Barbarians partly use it for the making of their clubs and arrowes (which I will more at large describe when I shall treat of their wars) it is also smoothed, and made very bright, and lastly, is so heavie, that being cast into the water, it presently sinketh to the bottome."

5: Léry--537[2]
116, 137, 534

(1557-1558) 1906

Tupinamba

"They have divers coloured woods, and divers of differing scent: one smelling like a rose; another called Aou-ai, of the most stinking smell of Garlicke, which no man is able to indure, while it is hewed or burnt: it hath leaves not much unlike the leaves of our Apple trees: but the fruite thereof (which commeth neere in shape to the rough shell of a Chesnut) and especially the kernell, is so venemous, that to him that eateth it, it resembleth the effect of the most strong and deadlie poison. Notwithstanding our Barbarians highly esteeme that fruite, because they make their Rattles of it."

"Here also it is to be considered, that Brasilia (as we shall [538] hereafter speake) bearing excellent apples of very many kindes, aboundeth also with trees, which surely yeelde very goodly fruites, yet unprofitable to bee eaten. Especially on the shoare there are many small shrubbes, the apples whereof being very like unto our Country Medlers, are dangerously eaten. Therefore, when the Barbarians see the French men, and other strangers comming to gather those apples, often using the word Ypochi, in their Country language, they admonish them to abstaine from them."

5: Léry--538
116, 137, 322, 534

(1557-1558) 1906

Tupinamba

"The tree called by the Barbarians Choyne, is of an indifferent height, with leaves of the shape and greenenesse of a Bay leafe, with Apples of the bignesse of a childes head, comming neere unto the shape of the Estridges egges, which surely are no meate. Of these the Tououpinambaultii, by reason of the hardnesse of the shell, piercing some of them through whole, in length and breadth wherewith they make their Maraca or Rattles: they also hollow and divide them into halves, for cups and other small vessels."

"Sabaucaie is also numbred among the Brasilian trees, having an apple bigger then both a mans fists, and imitating the forme of a cup: in the bottome whereof certaine small kernels are found, like unto Almonds, and almost they resemble the very taste of Almonds.

Moreover, there is a tree in those Countries, of the height of our Service tree, whose apple the Barbarians name Acajou, of the bignesse and shape of an Hens egge, which when it is ripe, inclining to the colour of Gold, like unto a Quince, is not onely profitably eaten, but also yeeldeth somewhat a tart juice, not unpleasing to the taste, which most comfortably cooleth those that are inflamed with heate."

"Paco-aire is a shrub, of ten or twelve foote high, with a stocke, sometimes of the thicknesse of a mans thigh, which notwithstanding is so tender, that it may be cut downe at one stroake with a Sword: the Barbarians call the apple Paco, of the length of a mans hand, not [539] unlike a Cucumber in shape, and of the same colour also, when it cometh to ripenesse. But these apples grow, for the most part, twentie or five and twenty thicke together, on every bouth, which the Americans gathering, carry them into their cottages, of so great a waight as they are able to beare with one hand. And as touching the goodnesse of this apple, when it is ripe, the knop being plucked of after the manner of a fresh gathered Figge, it seemeth clottie and full of clusters: whereby it commeth to passe, that to them that eate it, it resembleth the Figge, whereupon, we called it a Figge: but in taste it excelleth the most delicate Massiliensian Figges; and therefore not unworthily it may be reckoned among the best fruites of all that coast. The forme of the leaves of Paco-aire, is not unlike the leaves of water-Sorrell, but they are of so great a bignes, that commonly the length is extended to six feete, and the breadth above two: whereby it commeth to passe, that I cannot be perswaded by any meanes to beleieve that in Europe, Asia, and Africa, there are leaves of so great length and breadth. For, although I heard a certaine Apothecary affirming, that he had seene a leafe of Petasis of the breadth of an Elle and a quarter, that is (for this Plant is round) whose circumference contained in compasse three Elles and three quarters: yet this largenesse came nothing neere to the greatnesse of our Paco-aire. It is true surely that the

thicknesse of those leaves answere not the length, nay, they are very slender, yet daily lifted up, so that the middle ribbe onely beareth the violence of the most vehement winde, wherewith that Country is very often troubled; but the rest is so jagged and cut a sunder, that to him that beholdeth them a farre off, these shrubs are supposed to be decked with Estridges feathers."

"As touching the Bombasin Cotton-shrubs, which grow up to an indifferent heighth, they are found in great number, in Brasill: they yeeld flowres, like the little [540] yellow bells or buddes of Cucumbers: but when the Apple is formed, it commeth not only verie neer unto the Mast of Beech, but also being ripe, divideth it selfe into foure parts, which yeeld Bombasin Cotton in flockes of the bignesse of a ball, which the Barbarians call Ameni-iou. In the midst of those flockes certaine blacke graines are found, close joined and verie much pressed together, after the forme of a mans Kidnie, the greatnesse of which compacture exceedeth not a Beane. Moreover, the Barbarian women are not unskilfull in gathering and spinning that Bombasin Cotton, for of it they make their beds."

"Reeds often grow in the Woods, of the bignesse of a mans legge; but as I said before of Paco-aire, they are so tender, that while they are yet standing, any one of them may bee cut downe with one streake of a Sworde, yet being drie, they are of such hardnesse that when they are cleft, and fashioned after the manner of the Surgeons Lances, the Barbarians so head their Arrowes therewith, that they overthrow wilde beasts flat to the ground at one shoot."

"Masticke also groweth in this our America among the briers and bushes, which together, almost, with infinite other odoriferous herbes and flowres, perfumeth the earth with a most sweet and pleasant scent. The Trees are never spoiled of their leaves, being not troubled at all with the cold, they flourish all the whole Yeere, as the Woods use to doe with us in the moneth of May."

"The plant which bringeth forth the fruit Ananas, is like in forme unto the Flowre-de-luce, with crooked bending leaves, divided round about, comming neere unto Aloe, of the same forme with the greater Thistle, but the Apple which is of the bignesse of an indifferent Melon, and of the shape of a Pine Apple, bending to no part, groweth after the manner of our Artichoke.

Those Ananas when they are come to full ripenesse, are of a golden colour imitating blue, and yeeldeth the [541] smell of the fruit of the Idean Bramble, so that by the smell they were easily found of us, wandring in the Woods and other places where they grow: they are of so sweet and pleasant a taste, that none of our preserved fruits excell them. Therefore I thinke it to bee the best fruit of all America. I sometimes wrung one of them, out of the which I drew a Cruze of juice, which unto me, seemed nothing inferiour unto the Wine which they call Malmesey."

"Lastly, as I have said, that among the Americans, no foure-footed beasts, birds, fishes, nor any living creatures, in all things resemble ours of Europe: so I now affirme, as much as I could finde by experience wandring through the Woods and Fields, that there are no Trees, or Hêrbes, and lastly no fruits, which are not unlike to ours, except these three Plants, Purslane, Basill Royall, and Fearne, which grow in certaine places."

"Of the Warre, Battailes, Fortitude, and Weapons of the Barbarians: and of their Religion.

Although our Tououpinambaultii Tonpinenquin make immortall warre against divers bordering Nations, after the manner of all the rest of the Barbarians. Notwithstanding, they contend not by warre to enlarge their bounds (for they possesse more Lands then they need) or thinke of the getting of Riches, by the spoiles, ransomes, and armes of the conquered. For as they all confesse, they are provoked through no other affection then that they might most severely avenge the death of their Parents and Friends long since taken, and devoured by the enemye. Moreover, when war is first proclaimed between certaine of these people, all of them agreeing in this, that the enemye unto whom injurie is done, will perpetually thinke on the revenging of the same, and therefore that it is to be attributed to cowardise, if being brought into their power, they suffer [542] him to escape unpunished: their enmities are so inveterate, and of such continuance, that they can never be reconciled each to other."

"But the manner whereby our Tououpinambaultii assemble, being readie to goe to the warres, is this, as much as I could observe. Although they have no Kings or Princes among them, but are almost equall in dignitie, yet this is given them by nature (which also was most exactly in former times observed by the Lacedemonians) that they admire and reverence the elder sort whom they call Peoreru Picheh, for their experience of things: therefore in everie Village no contemptible service and obedience is performed unto them. These occasions being offered, either walking or sitting in their Cotton hanging beds, exhort the rest with these, or the like words.

What (say they speaking by turne, without interruption of speech) were our Ancestors who not only fought against so many enemies, but also vanquished, slue and devoured them, an Example unto us, that wee should perpetually lye lurking heere at home? Shall wee suffer our Nation, which in former times was so great a terrour to all the rest, that they could not in any sort indure their sight, to be so much reproached to our great disgrace, that our enemies should assaile us by Warre even in our owne houses? Shall we through our cowardize cause, that the Margaites and Peros-ergaipa (that is, those wicked Nations) assault us first? Then that Orator clapping his shoulders and buttocks with his hands, addeth these words with exclamation: Erima, Erima, Tououpinambaults, Conomiouassou Tan, Tan, &c. that is to say, My countrimen, and most valiant young men, wee are not so to doe: but rather let us prepare us for the fight and bequeathe our selves to death and slaughter, or avenge our people.

5: Léry--542-543
116, 537, 622, 721

(1557-1558) 1906

Tupinamba-2

With these Orations therefore of the elders, which sometimes are prolonged for six heures, the hearers who most attentively hearken, so that they forget not so much [543] as one syllable, being increased both in strength and courage, speaking each to other in everie Village, assemble as speedily as they may, at the prefixed place in great multitudes. But before wee bring our Tououpinambaultii to the Battaile, wee are to declare with what Weapons they are furnished."

"And first surely, they have Tacapes, that is, Clubs, or Swords made some of redde, and some of blacke wood: they are commonly of the length of five or sixe feete, round at the ends, or of an ovall shape, of the breadth of a foote, and of the thicknesse of a Thumbe in the middest, but the edges are verie finely sharpened, for they are made of verie heavie wood, such as Boxe is, and are little inferior to the edge of a verie sharpe Axe: so that I easily beleeve, that one Tououpinambaultian armed with such a Clubbe, and intraged with furie, would bee able to put two of our Countrie Fencers to much trouble, and drive them to their shifts.

Moreover, they have Bowes, which they call Orapats, made of the same kinde of wood, to wit, redde and blacke; and they exceed ours so much in length and thicknesse, that none of our men is able either to bend or unbend them: insomuch as they are of necessity to use all their strength for the bending of the Bowes of Children of tenne yeeres old. They use the herbe called Tocon, for strings, which although it bee verie slender, yet is it of so great a strength, that it may indure the force of an Horse. Their Arrowes are of the length of an Ell, made with three joynts: the middle part consisting of a Cane or Reede, and the other two of blacke wood: and those pieces are so aptly bound together with certaine barks of Trees, that they could not bee more firmly glued. They apply two little feathers unto them, of the length of a foote, which they binde together with a Cotton Thread, because Glue is not in use with them: they aptly joyne very sharpe bones to the ends, sometimes a piece of a drie Reed, of the length of a mans hand, cut smooth

after the [544] manner of a Surgeons Launce: and sometimes the verie end of the taile of the fish Raye, which as I have elsewhere said, is verie venomous. But, since the Frenchmen and the Portugals came into those Countreyes, the Barbarians, after their manner have accustomed to strengthen their Arrowes with Iron heads, or at the least, with verie sharpe Naitles."

"We have already spoken what their dexteritie is, in handling their Clubs: but as touching the Bowes, I hope that all they have seene the Barbarians, will confirme that with their naked armes, they shoot so speedily, and so certainly, that (bee it spoken by the Englishmens leave, who are yet accounted the most skilfull Archers) putting their Arrowes in the hand wherewith they hold their Bow, twelve may sooner bee shot by them, then sixe by the Englishmen.

Lastly, they have Targets of the Hide of Tapiroussou, which I mentioned before, broad plaine, and round, like to the bottome of a Germane Drumme, with these they cover not themselves in fight, after the manner that our Souldiers use, but fighting, receive the Arrowes of the Enemies with them. So these are all the Weapons of the Americans: for they cover not their bodies with other Armour: but contrarily (excepting their Caps of Feathers, Bracelets, and other short attire, wherewith as aforesaid, they decke their bodie,) if they wore but a shirt, being about to goe unto the battaile, they would presently put it off, fearing least they might be intangled and incumbred therewith.

If they received Iron Swordes from us, as I gave one to a certaine Moussacat of mine, they presently cast away the sheathes: they did the like also receiving Knives, delighting in the brightnesse of them, and thought them more serviceable for the cutting of the boughs of Trees, then for fight."

"Eight or tenne thousand people being gathered together after the manner which hath beene spoken, [AW: See category 721] with no small number of women, not to fight, but to [545] carrie their bagge and baggage, and provision of victuall, assembling unto the Campe, they of the elder sort, who have slaine and devoured the greatest number of enemiess, have the chiefe command and conducting of the forces: who being their Leaders, they prepare themselves for the journie. And although they goe without order, yet when they march trooping, the most valiant men keeping the Front of the Armie, it is a wonder how well all that whole multitude convey themselves without Tribunes, and Quarter-masters, so that at the sound of the Trumpet they verie speedily assemble in battell array."

"But there are some, who with hornes, which they call Inubia, of the length of an elle and an halfe, and of the thicknesse of our Country Speare, of the bredth of an hand at the lower end like a Trumpet, raise the Souldiers, both going out of their Countrie, and when the Campe removeth. Some also carrie Whistles made of the bones of their enemies, slaine and devoured in former time, wherewith they continually pipe by the way, that they might stirre up the mindes of their companions, and increase their desire to kill the enemies in like manner. But if, which often happeneth, they please to undertake a Voyage, against the Enemie, by Boat, they passe along the shoares, and commit not themselves unto the maine Sea. They order themselves in their Boats, which they call Ygat, every one whereof consisteth of the barke of one tree, taken off, and appointed to this use; yet are they of such largenesse, that every one of them may receive fiftie men. Standing therefore after their manner, they drive the boat forward with an Oare, plaine on both sides, which they hold in the middle. Moreover, these Boats seing they are plaine, are rowed with very little trouble; yet is there no use of them in the maine Sea, or if a tempest arise. But, our Barbarians going a warfare, in a great calme, you may see a Fleet consisting of sixtie such Boats. And these passe the Seas with so swift a motion, that they are presently gone out of sight. So, [546] these are the Armies of the Toupinenquin, both by Sea, and Land."

"Being furnished after this manner, they sometimes goe fiftie miles into the Enemies borders. And first they use this stratagem. All the most valiant, leave the rest with the women and carriages, one or two dayes Journey behind them: they approach with great silence, and possesse the Woods, lying in waite to entrappe the Enemie for whom they so diligently watch, that oftentimes they lie hid there, for foure and twentie houres. And if they set upon the Enemie unawares, as many men, women and children as they meete with, are not onely brought away, but also slaine by the Enemies returning into their Countrey, and put upon Boucan in pieces, and at length devoured. And they surprize them so much the more easily, because the Villages (for they have no Cities) are not compassed with walls, and the Cottages (which yet are fourescore or an hundred paces long) have no Doores, but in their stead, they set the boughs of Palmes, or the stalke of the herbe Pindo at their Gates. Yet they have now learned to fortifie and in-trench certaine Villages round about, which border upon the Enemies, with postes of Palmes, of sixe foot long, besides they strengthen the entrances with wooden stakes sharpe at the end: if therefore the Enemies will assaile those Villages by night, which is common with them, then, the Inhabitants of the Village issue safely forth upon them, whereby it commeth to passe, that whether they fight, or flee, they never escape, but some are overthrowne through the paine of their wounded feete, who are presently roasted and eaten by the Inhabitants."

"But, if they desire to fight in open warre, bringing forth their forces on both sides, it is scarce credible, how cruell and horrible the battell is: whereof my selfe was a beholder, and therefore can justly make report thereof. I, with another Frenchman, somewhat more curiously, to our great danger, determined to accompanie our Barbarians going to the warres: for if we had beene taken, [547] or hurt by the Margaiates, wee had certainly beene devoured. These being foure thousand men in number, fought with the Enemie neere unto the shoare, with such fiercenesse, that they would have overcome even the most furious and outrageous."

"The Tououpinambaultii, as soone as they saw the Enemie, brake out into so great and loude howling and exclamation, as they who here hunt Wolves, make no out-cries comparable with those: for the clamour so pierced the aire, that thunder then could scarce have beene heard. But, comming neerer, they doubled their cries, and blew their Hornes, and lastly, whistled with their Pipes, the one threatned the other, and in a bravery shewed the bones of their dead Enemies: and also the teeth, whereof some wore them hanging about their neckes, strung upon a threed above two elles long: and lastly, they terrified the beholders with their gesture. But, when they came to joyne battell, matters fell out farre worse: for, a multitude of Arrowes was shot on both sides, like swarming Flyes in number. Such as were wounded, who were not few, stoutly plucked the Arrowes out of their bodies, which they bit like madde Dogs, and yet abstayned not therefore from the battell. For this Nation is so fierce and cruell, that so long as they have any little strength, they fight continually, and never betake themselves to flight: we withdrawing our selves a little from the conflict, were contented with that spectacle. In the meane space, I protest, who have divers times here seene mightie Armies both of horse and foot ordered in battell array, that I was never so much delighted in seeing the Legions of footmen in their glittering Armour, as in beholding these Tououpinambaultii, while they were fighting. For besides that they were pleasantly seene whistling, leaping, and very speedily and nimbly gathering themselves round in a ring: a very thicke cloude of Arrowes was moreover added; the feathers whereof being rose-colour,

blue, red, greene and of other such like colours, gave a radiant [548] lustre in the Sunne; their garments also, Caps, Bracelets, and other ornaments of feathers, which made a wonderfull glittering showe in the eyes of the beholders."

"This battell being ended in the space of three houres, and many slaine and wounded on both sides, our Tououpinambaultii carried away the victorie, and brought about thirtie captives more or lesse, both men and women, to their people. And wee, who performed no other service, but encouraged the Barbarians with our drawne swords, and small shot, somtimes discharging them, as we beheld them fighting (in that it was most acceptable unto them if strangers went with them to the warres) procured so great an opinion of us, that from that time the elder sort embraced us with a speciall good-will and love.

The Captives therefore being placed in the midst of the Armie, and some of the stronger bound with ropes, we went unto the Bay of Ganabara, from which we were distant about foure and twenty miles. A few dayes after, certaine Barbarians, who had captives with them, came unto our Castle, whom by Interpreters, we intreated that they would sell certaine slaves to Villagagno. So, a great part of the captives was delivered from the jawes of the Barbarians: yet hardly, and against the will of the Barbarians; which not long after was plainly declared unto mee. I bought a certaine woman with her little childe scarce two yeeres old, the price was certaine merchandise, the value whereof amounted to three French pounds. But hee that sold them, complained thus unto mee: What will be hereafter I know not, but since Paycolas (for so they named Villagagno) arrived here, wee have scare eaten the halfe part of our captives. I greatly desired to keepe that little childe unto my selfe, but Villagagno, restoring my merchandises, challenged both the mother and the sonne. I sometimes said, unto the mother, that when I

5: Léry--548-549
116, 727

(1557-1558) 1906

Tupinamba-2

passed over Sea, I would transport the little child hither. But shee (the desire of taking revenge is so inherent in the mindes of that Nation) answered that [549] shee had rather that he should be devoured by the Tououpinambaultii, then to be carried into so remote Countries: for shee hoped, that growing older, he might be some meanes escape, and convey himselfe unto his Countrymen, and revenge the death of his kindred. "

"Although that saying of Cicero, be held for a most certaine Axiome by the common account of all men, that there is no Nation so savage, nor so fierce, that doth not know that they are to have a God, although they be ignorant what manner of God they ought to have: yet, how this may appeare to be true in our Tououpinambaultii, I doe not sufficiently knowe. For, they are ignorant of the true God, and neither acknowledge nor worship any false Gods, either celestiall or terrestriall: and therefore have no publike place where they may assemble for the cause of Religion. They are ignorant also of the creation of the World, distinguish not dayes by names, nor preferre one before another: they observe not weekes, moneths and yeeres, but measure times by the Moones. They are not onely altogether ignorant of Scripture, whether it be sacred or profane, but also utterly without Characters, wherewith they might bee able to write the meaning of the minde. When I first came into those Countries, I writ certaine words and sentences, to acquaint my selfe with their Speech and read them presently before them. They thinking it to be a juggling tricke, spake one to another in these words: Is it not a wonder, that this man, who yesterday, knew not so much as one word of our Language, (by the meanes and helpe of this Paper which teacheth him to speake our words) should now so skilfully pronounce them, that they may be understood of us?

As often as we talked with them, and happened to make mention of God, we said, that we beleaved in one God, Creator of Heaven and Earth, who as he hath made the World, and whatsoever things are therein, [550]so he governeth all things at his pleasure. When

they heard this, looking one upon another, and breaking out into this word Teh, which is a familiar token of admiration with them, they stood still, fixed, and astonished: Moreover, because, as well shall speake in his proper place, they are vehemently terrified with the noise of Thunder (which they call Toupan) if bearing with their rudenesse, wee took occasion thereby to instruct them, and said, that that was the God whereof we spake unto them, who that he might declare his power, shooke Heaven and Earth after that manner: they answered, that that God by whom they were so terrified, was a naughty one."

"I doe not beleeeve that there is any Nation in the whole World, which may be more estranged from all Religion. Yet, that I may also declare how little appearance of light I perceived, among those thick mysts of darknesse wherewith they are blinded: I affirme, that they doe not onely beleeeve the immortalitie of the soules: but are also certainly perswaded, that after death their soules who have embraced vertue (but they define vertue after their manner, to wit, to avenge them of their Enemies, and to eate very many) flying beyond the highest Mountaines, are gathered to the soules of their Fathers and Grand-fathers, and there, in most pleasant Gardens, leade a joyfull life in perpetuall delights, and dansing: (this is that long peregrination of Socrates, and the Poets Elysian fields) but contrarily the soules of the fearefull cowards, who lived ingloriously, without any care of defending their Countrie, are violently carried away by Aygnan (for so they call the Devill) and live in perpetuall torment with him. "

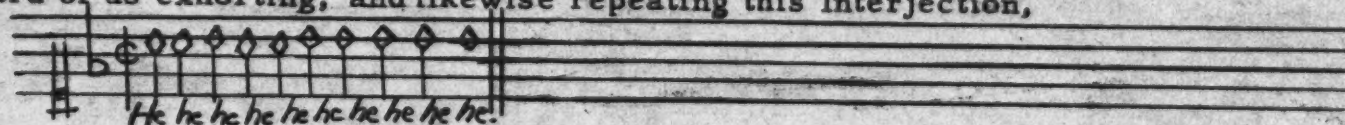
"These most miserable Barbarians are wofully even in this life tormented by the Devill (whom by another name they call Kaagerre): For, I have sometimes seene them, even while they were talking with us, immediately crying out like frantike men, Hei, hei, helpe us, for Aygnan beateth us. Nay, they affirmed, that the wicked spirit was seene of them sometimes in the shape of a cruell [551] Beast, sometimes of a Bird, and sometimes also in some monstrous forme. And because they greatly wondred that wee were not vexed by the Devill: therefore, wee telling them that we were delivered from those torments by that God, whereof wee often spake unto them, who was farre above Aygnan, and hindered him from procuring us any trouble. It somtimes happened that danger enforcing them, they promised to beleeve in God, but being delivered, they were unmindfull of the promise. But, that it may evidently appeare, that the torments wherewith they are vexed, are no pastimes, I my selfe have somtimes seen them so stricken with a shivering and quaking feare, remembring that miserie, that sweating through anguish, and clapping their thighes with their hands, they complained unto us with these words. Mair Atourassap, Acequeiey Aignan Atoupaut: that is, My foole, my companion, I feare the Devill above all other evils. But contrariwise, if any of us spake unto him in these words, Nacequeiey Aygnan, I feare not the Devill: then, bewailing their condition, they said; Ah, how happie were we, if thereby we might be secured from him: whereupon we answered, that therefore they were to beleeve in him who is

mightier then Aygnan. But although, as hath beene said, in the present danger they promised that they would doe it, yet they presently returned to their owne disposition of nature.

Therefore, although our Americans confesse not God with the mouth, seeing among themselves they are convinced that there is some divine power; therby I gather, that they shal neither be excusable, nor justly take occasion to pretend Ignorance. But besides those things immortalitie of the Soule, which they beleeeve; of the Thunder, whereof they are horribly affraid; and [552] Devils, by whom they are tormented: (which three things are first of all to be noted) I will moreover adde a fourth principall matter."

"They have Prophets or certaine Priests among them, which they call Caraibes, who going from Village to Village, perswade those miserable men, that they (because they have familiaritie with Spirits) give not onely fortitude and courage to whomsoever they please, whereby they might overcome their enemies in warre, but also that through their helpe, all fruits, and those great Roots growe, which we have said that the American soile produceth. Moreover, (as farre as I understood by the Neustrian Interpreters, who had lived many yeeres in those Countries) the Tououpinambaultians have this custome, that every third or fourth yeere they assemble together. At which assemblie, as shall immediately be declared, I was present unawares: concerning which I am to report that which followeth. I, with a certaine Frenchman named Jacobus Ruffus, and also a certaine Neustrian Interpreter, travelling farre from home, turned in to a certaine Village to lodge; the next day after, wee prepared our selves early in the morning for our Journey, at which time we saw the Borderers come flocking thither from all places. So, the Inhabitants of that Village joyned themselves with them that came, and presently wee saw sixe hundred gathered together in a certaine voide plat of ground. We demand the cause of that meeting, and saw that multitude divided into three parts. All the men went into a certaine Cottage, the women into another, and the children also went into the third. I, who had seene certaine Caraibes intermingled with the men, suspecting that some unaccustomed and strange thing should be done by them, earnestly

entreated my companions, that they would stand still there with me to observe the whole matter: which I obtayned of them. The Caraibes, before they departed from the women and children, with great care forbid the women to goe out of their Cottages, but diligently to attend to the singing, and also charged us to keepe [553] our selves close in that Cottage where the women were: Being earnestly busied about our break-fast, and ignorant of those things which they purposed to doe, we heard a certaine lowe and soft muttering noise breaking out of the house into the which the men had severed themselves (for that Cottage was almost thirtie paces distant from ours) the women which were about two hundred in number, standing, and giving eare, gather themselves as it were on a heape. But the men lifting up their voices by little and little, so that their distinct words were heard of us exhorting, and likewise repeating this Interjection,



we heard the women presently, with a trembling voice singing the same Interjection againe, he, he, he, &c. And they lifted up their voices with so great vehemency of minde, and that for the space of one whole quarter of an houre, that they drew us who were the beholders into admiration. And surely, they did not onely horribly howle, but also leaped forth with great violence, and shook their paps, and fomed at the mouth, nay some of them (not unlike unto those that are troubled with the Falling-sickness) fell

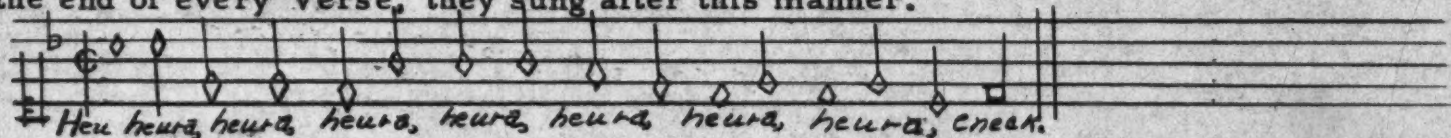
downe dead. So that I thinke, that the Devill entred into their bodies, and they suddenly became possessed with the Devill. Moreover, having plainly perceived those things which Bodinus writeth, in the Booke which he called Dæmonomania, concerning the extasie of Witches, which hee affirmeth to bee common to all Witches, who have made an expresse covenant with the Devill, and who are often violently carried away in spirit, the bodie remayning voide of all sense, although also they are sometimes carried away, both in bodie and minde. Adde (saith he) that they never meete together in any place, but they danse, among which, as farre as he could gather by the confession of certaine Witches, they all crie out together, [554] Har, har, (which very well agreeth with He, he, of our Americans) the Devill crieth, Danse hither, danse hither: and others answer, Sabbath, Sabbath, that is, A festivall day, or day of rest; lifting up their hands, and the crops of herbes or trees which they have in their hands, that they may shew a most assured token of joy, and signifie that they serve the Devill with all their heart: and so, that they imitate the adoration due unto God. For, in the Law of God, it was prescribed to the Israelites, that they should lift up their hands unto the Lord, and shew themselves cheerefull before him. These things, I say, being certainly knowne, I gather, that Satan is Lord of them both: and that they are led by the same spirit, so that the distance of places hindereth not, but that the Father of lyes may worke here and there upon them who through the just judgement of God are delivered unto him. Likewise, when I heard the children crying altogether (although I had now lived halfe a yeere with the Barbarians,

and was almost acquainted with their manners) yet, not to dissemble, I was then somewhat afraid, especially, seeing I knew not what should be the end of that matter. At length those cries were ended, the men being somewhat silent, the children and women also altogether holding their peace, presently the men began to sing so sweetly, and with so great harmonie, that I was wonderfully desirous to see them. But when I would have gone out of the Cottage, I was both kept backe by the women, and also admonished by the Interpreter, that he (who had already lived seven yeeres among the Barbarians) durst never come to those solemne meetings; and lastly, that if I went unto them I should not doe wisely. Whereby he caused me to stay a while, for feare of danger; yet, because hee alledged no probable reason thereof, the women and Interpreter somewhat resisting, I went forth: relying upon the friendship of certaine ancient men, Inhabitants of that Village. Going therefore unto that place where I heard that Musically [555] harmonie, I made an hole through the rooffe of the Cottage, that I might the better perceive what was done within. For they are somewhat long, and round, after the manner of our Countrie garden Arbours, and covered with grasse from the top to the bottome. Then, making a signe with my finger, I called my companions, and at length wee entred into that Cottage. As soone as wee saw that the Barbarians were not moved through our presence (which thing the Interpreter suspected, would have been done) and that they kept their order very well, and proceeded with their Verses: we went apart into a certaine corner, and beheld them without feare. These are their gestures in dansing. They were ordered in a round cir-

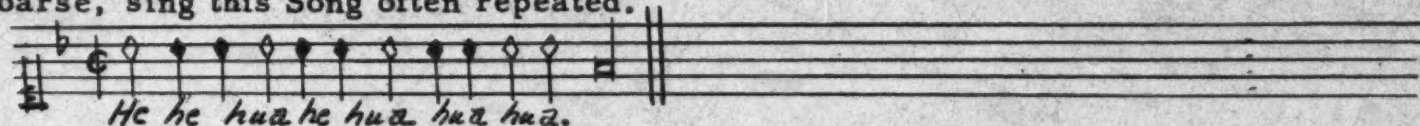
cle, standing close each to other: yet so, they tooke not one another by the hand stooping, with their bodie somewhat bending downward, shaking onely one of their legs, to wit, the right, with their right hand laid upon their buttockes, and the left hanging downe, and after this fashion they both dansed and sung. All that whole multitude made three such round Circles, in the middle whereof were three or foure Caraibes, attired with Caps, Garments, and Bracelets of feathers. Each of them in either hand carried Maraca, that is, that rattle of a fruit exceeding the bignesse of an Estridges egge, whereof we have made mention before, for that use, as they said, that the Spirit might speake out of them: and that they might rightly consecrate them, they continually shooke them.

Moreover, those Caraibes dansing, sometimes, went forward, and sometimes backward, and did not continually stand still in the same place, as the rest. Further, I observed that with a very long Cane, wherein they put the herbe Petum* set on fire, they often turned themselves hither and thither, and blew out the fume of that herbe upon them that stood round about them, with these words: Receive the spirit of fortitude, whereby you may all overcome your enemies. And this was often done by these Caraibes. The celebrating of these [556] Rites and Ceremonies was prolonged for the space of two houres: those men continually dansing and singing. And their tunable singing was so sweet, that to the unskilfull it is scarce credible, how excellently well that harmonie agreed, especially, seeing the Barbarians are utterly ignorant of the Art of Musike.

And surely, although in the beginning I was stricken with a certain feare, as I lately mentioned, yet contrarily I was then so much over-joyed, that I was not only ravished out of my selfe: but also now, as often as I remember the tunable agreement of many voices, both my minde rejoyceth, also mine eares seeme continually to ring therewith: but especially the burden of the song yeelded a pleasing sound unto the eares, which at the end of every Verse, they sung after this manner.



Being about to make an end of that tunable singing, shaking the ground with the right foote more vehemently than before, they all spit also, and all with one voice, and that hoarse, sing this Song often repeated.



Then because I did not yet plainly understand their Language, and conceived not many things which had beene spoken by them, I intreated the Interpreter that hee would declare them unto me. He signifieth, that these men, first lamented their dead Ancestors, who were most valiant, but in the end were hereby comforted, in that they hoped that after death they should at length go unto them beyond the Mountaines, and dance with them,

5: Léry--552-557
116, 786, 791

(1557-1558) 1906

Tupinamba-7

and celebrate merrie meetings: and that afterward they most grievously threatned the Ouetaçates, (which are a people not farre remooved from them, with whom they have perpetuall enmitie, whom also they could never [557] overcome) and foretold, that it should shortly come to passe, that they should be taken and devoured, as the Caraibes luckily ghessed. Moreover, I know not what they intermingled with their Songs concerning a floud, that the waters in times past so overflowed, that they covered the whole earth: and that through that inundation all men perished except only their Ancestors, who climbed up into exceeding high Trees. Which last thing commeth very neere unto the sacred Historie, and I never once heard if from them before."

"The same day they were sumptuously received by the Barbarians, for they liberally entertained both with most exquisite meates, and plentifull drinke Cauoin. I also with my companions, who were present at these Feasts of Bacchus unexpected, were most honourably entertained by our Moussacat, that is the Masters of the house, who give food to their guests. But beside those things which have bin spoken by me, those daies being past (wherein these solemne meetings are celebrated every third or fourth yeere among the Tououpinambaultii) sometimes also before they came thither, those Caraibes goe about from Village to Village, and command three or foure of those Rattles which they call Maraca, to bee decked with the best feathers in every family: which being so decked, they sticke the longer part of the staffe, wherewith they are thrust through in the ground, and then command meate and drinke to be set before them. Whereby it commeth to passe, that those miserable people, through the perswasion of those Impostors, beleieve that those hollow fruits decked after that manner devoure the meats. Wherefore every Moussacat carefully setteth before them, not only meale with flesh and fish: but also Caouin. Moreover, they serve those Maracas being so stucke in the ground, for fifteene whole daies together with very great diligence. Lastly, those miserabbe people after that so great bewitching of those Maraca, (which they continually carrie in their hands) conceive an opinion, attributing holinesse unto them, [558] that while they are shaken by them, a certaine Spirit speaketh with them from the midst

thereof. And they were so bewitched with those delusions, that if we travelling that way, seeing some more delicate meates, which they had set before their Maraca, tooke them to eate (which we oftentimes did) the Barbarians supposing that some great misfortune would thereby happen unto us, were offended. Moreover, if taking occasion thereby to discover their errours, we signified that they were deceived by the Caraibes, not only because they taught them that Maraca did eate and drinke, but especially in this, that they most falsly vaunted that through their meanes, the fruits, and great Roots which they eate, increased and grew: which only was to be attributed unto God, from whom wee were to beleieve that wee had received the same: these things, I say, were of so great moment with them, as if any here should speake against the Pope, or at Paris, denie that the Image of Genouef would procure raine. For which cause those Impostors the Caraibes did no lesse hate us, then sometimes the false Prophets of Baal did Elias detecting their delusions. And therefore they shunned our sight."

"But although our Tououpinambaultii, as hath beene declared by mee in the beginning of this Chapter, neither honour their Caraibes, nor Maraca, with any externall rite, no not with kneeling unto them, nor worship any thing created, much lesse adore it, or call upon it for helpe. I will adde an example of those Relikes of Religion which I observed among them. When by chance I was sometimes with other Frenchmen in a certaine towne (which they call Ocarentim) and that we supped abroad in the open Aire, the Barbarians Inhabitants of that village flocking together to see us, not to feast with us (for this is their usuall custome, that they never sit together at meate, with those whom they reverence most) the elder men especially with many tokens of friendship stood round about us as our guard or attendants: and holding in their hands the bone of the beake of a certaine fish, [559] of three or foure foot long, in the forme of a Sawe, they drove away the children from us, with these words: Get you hence Knaves: for you are unworthy to come unto these men. So they beheld us attentively, and holding their peace, not speaking the least word the meane while: untill the Banket being ended, a certaine elderly man observing us to beginne meate with Prayers, and also to end Supper with Prayer, comming unto us, spoke thus. What meaneth this custom, which you now used, when taking of your caps, you all kept silence, save one, that spoke? to whom appertained that speech which he made? to any of you that are present, or to some that are absent? There fitly taking that occasion offered, that I might speake unto them concerning the true worship of God, seeing besides the largenesse of that village, & the great

resort of people (I also perceived the Barbarians more attentive then they were wont) I intreated our Interpreter that he would declare my speech unto them in their Language, that they might conceive the same. Then beginning with the question of the old man, I answered that our Prayers were directed unto God: and that although he could not see him, he had not only plainly heard us, but also did apparently know whatsoever we had hid in our hearts. From thence comming to the Creation of the World, I first of all laboured to teach them, that among the creatures God made man the most noble and excellent, that hee should so much the more endeavour to extoll the glorie of his Creator. And that we surely in that we worshipped him, were delivered by his hand from infinite dangers of a very long Navigation, in so vast a Sea, and depending upon his helpe, were freed from all feare of Aignan, both in this life and in the life to come. Wherefore, if they would reject the delusions of their Caraibes, and that barbarous custome of devouring mans flesh, they should undoubtedly obtaine the same gifts of God, which they saw we had. Moreover, we added many things concerning the corruption and fall of mankind, that we might prepare their minds [560] unto Christ, applying Reasons and Examples to their capacitie, as much as might be. Now when they had harkened unto us above the space of two houres with great attention and admiration: one of them reverent for his authoritie and yeeres, discoursed after this manner: Surely, you have here told us wonderfull and excellent things; and such as we have never heard before, and certainly

your speech hath brought into my memorie, what wee have often heard our Grandfathers report: To wit, that even from ancient time, and so many Moones since, as we cannot now remember, a certaine Mair (that is a Frenchman, or stranger of any other Nation) came into these Countries, attired after your manner, and having a beard. And that hee, to the end hee might draw them to the obedience of your God, made such a speech unto them, as you delivered unto us this day. But, as it was reported unto us by tradition from our Fathers, they will not give credit to his words. Therefore, presently another succeeded, who gave them a Sword, in token of a curse. Hereupon, followed warres amongst us, and from that time, wee have not ceassed to exercise crueltie one towards another, through mutuall slaughters. But now, after we have accustomed our selves to these outrages by continuall use, if we should now suddenly leave our ancient custome, wee should become a laughing stocke, and derision, to the neighbouring Nations.

Heere wee testified with great vehemencie and earnest speech, that it was so farre off, that they ought to be mooved with the scoffes of the borderers, that contrarily, if they seriously worshipped that Creator both of Heaven and Earth, they should carrie away the victorie from all those, who for that cause, should willingly be troublesome unto them. Lastly, the Lord gave that efficacie to our words, that not only many Barbarians afterwards promised to frame their lives according to that Law which they had learned of us, and that they would never eate the flesh of their slaine enemies any more: but also ac-

According to this [561] conference, kneeling on the ground, gave thanks with us, unto God. That Prayer which was made unto God, by one of our men, with a loude voice, in the midst of their assembly, was presently expounded unto them by our Interpreter: and so they brought us to sleepe in those hanging beds of Bombasin Cotton. But sleepe had not yet taken us, when, behold, wee heare these Barbarians singing and crying out together, that they were to take vengeance on their Enemies, and that more should be eaten then before. Behold the inconstancie of this miserable people, and the lamentable example of humane nature. Yet surely, I perswade my selfe, if Villagagno had never revolted from the true Religion, and that wee had stayed longer in those Countries, it would have happened, that at length, some should have beene wonne unto Christ.

Another time I being with three Savages, and singing the 104. Psalme, at the request of one of them I declared the sense and antiquitie thereof, so many thousand Moones. Whereat he cried Teh, how happie are you Mair, who know so many secrets, which are hid from us poore miserable men. Afterward, one of them to gratifie mee, presented mee with a certaine little beast, which he carried, called Agouti, speaking unto mee in these words. . Heere, take you this, because you have sung sweetly. I have willingly added this digression, to the intent I might declare that the Barbarous Americans, although outrageous against their enemies, are not yet so rude that they cannot discern those things which they heare, with judgement. Nay, I dare affirme, that they are more apt in framing speeches, then our Countrie Peasants are, and very many of them also, who esteeme highly of themselves."

5: Léry--562
116, 582

(1557-1558) 1906

Tupinamb

"Of their Marriages, Education of Children, Politie, Hospitalitie, Diseases, Physicians, Funerals and Lamentations.

In Marriages, these degrees of Consanguinitie only, are observed: none of them taketh his Mother, Sister, or Daughter to wife: no regard is had of the rest: the Uncle marrieth the Neece, and so consequently. Neverthelesse, as shall bee hereafter spoken in the American Dialogue, no man may marrie the Daughter or Sister of his Atourassap. And he is called Atourassap, whose familiaritie with any one is so great, that both their goods are common."

"There is no place for Rites or Ceremonies. Hee who desireth a Widdow, or Virgin, being certainly perswaded of the good will of her whom hee loveth, goeth to her Parents, or if she have none, to her next Kindred, and asketh them whether they will marrie their Daughter unto him? If they consent, he presently bringeth her home, without giving her any assurance of Dowrie and so keepeth her for his lawfull Wife. And if he suffer the repulse, he giveth over his Sute without any perturbation of mind."

"It is to bee noted, that Polygamy is usuall with them, and therefore it is lawfull for a man to marrie as many Wives, as he shall think good. Nay, the more Wives that any one hath the more valiant and generous hee is esteemed. Among the rest I saw one, who had eight at home, and hee often spoke very much of them in commendation of himselfe. But this is chiefly to be wondred at, that in so great a multitude of Wives although one be beloved of the Husband above the rest, the other never take it grievously, or become jealous, or openly murmur. Therefore they live most quietly and with great agreement, weaving their Cotton beds, looking to the affaires of the house, making Gardens and planting Roots."

5: Léry--563

116, 837

(1557-1558) 1906

Tupinamba

"They so hate adulterous women, that it lyeth in the Husbands power either to kill the
adultresse, or at the least, to put her away with great ignominie and reproach."

5: Léry--563 [2]

116, 836

(1557-1558) 1906

Tupinamba

"This surely is true, that they are not very carefull of preserving the chastitie of unmarried women: nay, they easily prostitute them to any man. So that (as I have already said) I have seene very many in divers Villages deflowred by the Neustrian Interpreters, who yet were not reprochfully disgraced for the same."

5: Léry--563 [3]

116, 838

(1557-1558) 1906

Tupinamba

"I have observed that the younger sort both men and women are not very much given to lust: and I would our Countrey people could moderate themselves aswell in this behalfe. But that I may attribute no more unto them then is meete, I remember, that often in their brawling they used to object this reproach Tyvire, that is, Buggerers, one unto another, whereby we may conjecture, that that hainous and abhominable wickednesse raigneth among them."

5: Léry--563 [4]

(1557-1558) 1906

Tupinamba

116, 462, 843

"The women great with childe, abstaine only from the greater burthens, and performe the other accustomed duties. And surely the women much exceed the men in labour, for the men (save that sometimes in the Morning, never at noone, they place certaine Trees to make Gardens) spend the time in warfare, hunting, fishing, making of wooden Clubs, Bowes, Arrowes, and other things of that kinde."

"As touching the travell of women; I and another Frenchman lodging in a certaine Village, about midnight heard a great out-cry of a woman, and supposing she had beene surprized by the cruell beast Jan-ouare, we arose, and ran unto her, and found the woman in travell, to whom the Husband performed the office of a Midwife: he receiving the Infant in his armes, cut the navell string asunder with his teeth, but pressed downe the Nose (for they esteeme the beautie of children to consist in the flatnesse of the Nose) the new borne Infant is presently washed, and painted by the Father with colours blacke and red: then, not being wrapped in swadling-clouts at all, it is put into a Cotton hanging [564] bedde. But if it bee a Male childe, the Father will give him a little wooden Sword, a small Bow and little Arrowes, presently after his birth, and lay them in the bedde with the childe, and kissing the little Babe will speake unto him in these words. My Sonne, when thou art come to mans estate, be valiant, to take revenge of thine enemies. As touching the giving of names, I remember that hee of whom I now spoke, was named by the Father Orapacen, which word signifieth a Bow and Bow-strings: for the word is compounded of Orapat, which is a Bow, and Cen which signifieth a stringe. The same manner also is observed in others."

5: Léry--564

(1557-1558) 1906

Tupinamba

116, 846, 853

"Their nourishment, [i. e., infants] beside the Mothers Milke, is chewed Meale, and every most tender kinde of meate. The woman lately delivered lieth downe two daies only, or three daies at the most. Afterward putting the little childe in a Cotton Scarffe, shee either goeth to the Garden, or to dispatch her other businesse."

"This opinion hath prevailed with us, that little children would have crooked legges, unlesse they were carefully wrapped and bound in swadling clouts: But, I affirme, that the Barbarians nothing regard these things (who put the new borne Infants naked, and unswadled in their Cotton beds) whose children notwithstanding, goe most straight and upright of all the men in the World. The Mothers who both want linnen, and also use not the helpe of leaves for these services (whereof notwithstanding they have great plentie) so diligently wipe the hinder parts of the Infants with small chips of wood, that they are continually free from all filth. The elder sort also observe the same manner, whom also (digressing a litle into this filthy matter) I thought good to mention, that they use to make water in their houses, and yet no evill nor stinking savour ariseth from thence: although they shine bright almost continually with often fires, and are strewed with sand; but as often as they doe their easement, they use to goe apart farre from the Houses."

5: Léry--564-565
116, 833

(1557-1558) 1906

Tupinamba

"Moreover, proceeding to speake of the Marriage of [565] the Tououpinambaultians, as far as shame and modestie will premit, I affirme (contrarie to that which some have forged) that the men observing naturall shamefastnesse, doe no where openly company with their Wives."

"This is especially worth the noting, that for the space of an whole yeere, while we lived in those Countries, we never saw any woman having the flowres. I thinke that they divert that Fluxe by some meanes unknowne to us. For I saw Maidens of twelve yeeres olde, whose sides were cut by their Mothers, from the arme-hole downe to the knee, with a very sharpe tuske of a certaine beast. And the young Girles gnashing with their Teeth through extremitie of paine, bleed very much: I conjecture that they prevented their monthly Fluxe by this remedie. "

"As touching the Policie of the Barbarians, it is scarce credible how well they agree among themselves, being guided only by the light of Nature. Nor may this be spoken, but to their great shame who are instructed in divine and humane Lawes, which yet is to bee understood of them who are of the same kindred, or of the Confederates; for how they behave themselves towards their enemies, it hath beene alreadie by us declared. Yet if any contention arise betweene certaine persons among them (which very seldome happeneth, for in the whole space of a yeere, while I lived among them, it was my chance twice only to see them brawling) the beholders care not to pacifie the strife: but suffer them to doe their pleasure, although they bee readie to put out one anothers eies. But if the one wound the other, and that hee can bee taken, hee is wounded in the same part of the bodie by the Kinsmen of him that is wounded. Nay, if peradventure death follow the wound, the Murtherer is slaine by the Kinsmen of the dead. Lastly, they recompence eie for eie, tooth for tooth, and life for life. But these things as I said, very seldome happen among them."

"The things of the ground, with them are Cottages, and fields farre larger then might be required for maintenance of the Inhabitants. As touching the Cottages, you are first to understand, that every Village containeth sixe hundred men: wherefore very many are of necessitie to dwell in one and the same Cottage. Notwithstanding everie Family possessing their place without any distance betweene (for there is nothing that may hinder but that from one end unto the other those houses lie open, which for the most part are extended sixtie paces in length) everie Master of a Family hath his wife and children placed apart. Moreover, you are to observe (which surely is to be wondred at) that the Americans inhabit not one place above five or sixe moneths. But carrying away the matter and herbe Pindo, whereof their houses consist, they often transport their Villages, which yet alwaies reteine the same names. Wee our selves saw some Villages remooved a mile from the accustomed place. No man buildeth a Cottage, which he is not compelled to finish, nay, to build and plucke downe, about twentie times before his death, if hee have attained to the full age of a man. Now if it be demanded of them, why they change their habitation so often? The answer is easily made. That the changing of the Aire is verie profitable for the health: besides, that if they should alter the custome of their ancestors, they should presently perish."

"As touching the fields, everie Moussacat hath certaine particular plats of ground, which he chooseth at his pleasure wheresoever he thinketh good for the making of Gardens. But that excessive care of dividing the grounds, setting limits, and bounding the fields, they leave to our Countrie covetous persons, and to the Lawyers."

"Concerning their household stuffe, I have often spoken in the former Chapters. Yet that wee may no omit any of those things which appertaine to the household government of the Barbarians, I will heere recite the cunning of the American women in spinning of Cotton, [567] whereof there is manifold use, as well for Ropes, as for the weaving of their hanging beds.

Being drawne out of the flockes, in stead of all picking and carding, they plucke it out somewhat in length with the fingers, and then lay it upon the ground in a heape (for they know not how to use Distaffes) in stead of a Spindle they take a little wand of the thicknesse of a finger, and a foot in length, which they thrust through a little wooden round ball, and fasten the Bombasin Cotton to the top of the small wand, then turning that Instrument about upon their thigh (as our Countriewomen doe their Spindles) they let it slip out of their hands. That little round ball is turned about, through the houses and streets, like a Wherve. And after that manner they spinne Threed, not only course and great for the weaving of their Cotton Beds, but also that which is most fine. Of this sort I brought some into France, wherewith I caused a faire stomacher to be made of the white Web, which was of so fine and small a Threed, that some tooke it for the best and choicest Silke."

5: Léry--567
116, 286, 352

(1557-1558) 1906

Tupinamba

"They call their Cotton beds Inis. The women, to whom this workmanship appertaineth, have their work-houses for their Loomes somewhat unlike to those of our Countrie: for they are neither made flat and plaine, nor consist of so many subtile inventions, but being framed to the height of their stature, they worke after their manner, and also beginne their weaving from the bottome. They make certaine of those beds in the forme of Nets, and others thicker, like the finest Cloth. They are five or sixe foot long, and an elle broad: unto either end Cotton loopes are added, unto the which they fasten cords: and hang them up in their houses upon beames, made fit for this use. But, living in the Campe, or in the woods for hunting, or on the shoares for fishing, they hang them upon trees."

"These beds [hammocks] (that wee omit nothing) when they have gathered filth either through humane sweat, or by the smoake, by reason of the con-[568]tinuall fire, are washed cleane after this manner. The women gather a certaine fruit in the woods, not much unlike in shape unto a plaine Gourd, but farre larger, so that every Apple may scarce bee borne with one hand: these fruits they cut into small pieces, and having cast them into some very great earthen vessell, they moisten them with water. Then, they vehemently stirre them about with a sticke, and cause a fume to arise from them, through the helpe whereof (in stead of Sope) they make their Beds so cleane, that in whitenesse they may be comparable with the Snowe, or Fullers Clothes. The use of such Beds is farre more commodious in watches, then that the Souldiers, after the accustomed manner, should tumble in Beds of grasse; for they both foule their garments, and get Lice, and that which is more, if they be to arise unto the fight, the bodie is bruised in some sort with the Armes, which Souldiers continually weare: which in the siege of the Citie Sancerra, we proved in good earnest: For the Enemie lay a whole yeere at our Ports."

"That we may gather the rest of the Americane household-stuffe into a short summe, the women (who have the charge of domesticall matters) prepare huge Canes, and make very great Earthen vessels, wherein to put their Cao-uin. They also make Pots of divers fashions, little and indifferent Basons, Platters, and other things of that sort, vessels which on the outside surely, are nothing smooth, but are so polished within, and beautified with I know not what kinde of tincture, which presently waxeth hard, so that those women may easily match the industrie of all our Countrie people. Besides, I know not what kinde of ash-colour painting they steepe in water, and afterwards make divers formes of things in their vessels, within, and specially in those wherein they lay up their Meale, and other kindes of meates, to bee preserved. The use therefore of them is most acceptable, nay those vessels farre excell them of wood, which very many use here with us. Yet these [569] Women-painters have this fault, that when they have pourtrayed with the Pencill whatsoever they please, if they be intreated to paint the same againe, they are not possible able to doe it: because they have no example proposed, beside the industrie of their owne fantasie. Hence it commeth to passe, that two of these kinde of pictures may scarce be found alike."

5: Léry--569

(1557-1558) 1906

Tupinamba

116, 285, 415

"Moreover, (as I have elsewhere said) the Barbarians have Gourds, and other kinds of fruits, which they divide, and make hollow, and they use them in stead of Cups, (which they call Coui) and other vessels of divers uses. They have also Panniers, large and meane, and likewise Baskets, very finely made of bul-rushes, or yellowish grasse, not much differing from Wheaten straw. These they call Panacon, and in them they put Meale and other things which they thinke good."

"Although the Tououpinambaultians receive strangers very curteously, yet the Frenchmen, and other Strangers, who are ignorant of their Language, were not a little astonished in the beginning, by reason of their unaccustomed behaviour. When I first conversed among them (which happened about twenty dayes after our arrivall at the Castle of Colligne) a certaine Interpreter brought me to certaine Villages, in the Continent: that which I first saw, in their native Language is called Ybouraci, but in French, Pepin, by the name of a certaine Pilot, who sometime laded a ship at that place; foure miles only distant from our Castle. In the very entrance the Barbarians came thicke about me, and spake unto me in these words, Marapé derere, Marapé derere? that is, By what name are you called? which words, surely, to mee were very barbarous, but one of them taking off my Hat, put it upon his head: another girdeth my Girdle and Sword unto his naked side: another putteth on my Coat: and they dull me with their cries, and being clothed with my spoiles, runne hither and thither. I then thought that I had lost all, and did not well knowe how safe I might be among them. But, [570] as I found by experience, that feare arose from my ignorance of their customes, for they use to doe the like to all strangers, especially unto them whom they never saw before. Now, when for their recreation, they had walked about a little while in that habite, they precisely restore every thing againe. Then I was advertised by the Interpreter, that they greatly desired to understand my name: but in declaring that, I was to forbear usuall names with us, which the Barbarians could neither pronounce (for in stead of John, they said

Nian) nor yet well remember: but was to propound somewhat which might be knowne unto them. The matter succeeded so happily, that, as the Interpreter signified unto mee, who was very skilfull in the Brasilian Language, my name Lerus signified an Oyster: I therefore answered, that I was called Lery-oussou. They liked it very well, and often using Teh, their Interjection of admiration, they spake thus unto me. An excellent name surely, nor have we ever found any Mair, who had such a name. They have so good and sure a memorie, that if they have once heard any mans name, they never forget it.

The same day, accompanied with the Interpreter, I went further, and turned into the Village Euramiri, so called in their native Language, but in French, Goset, after the name of a certaine Interpreter, who dwelt there some little while: wee came thither about Sunne set, and found them dansing, and drinking their Cao-uin, by reason of a Captive, whom they had slaine that day. I perceived the pieces of his flesh laid upon Boucan. I thinke, you need not enquire with how great and horrible feare I was then stricken: yet that was but a small matter, if it be compared with the feare wherewith I was afterward astonished. Wee entred into a Cottage, and sate upon the hanging beds, after the accustomed fashion; the women lament after that manner which we will declare, and the Master of the Familie entertaineth us with friendly words. The Interpreter who was acquainted with these matters, and who was very much [571] delighted with their drinkings, leaveth me unsaluted, and ignorant of all things, and went away to them that

were dansing, and drinking. But being wearie, after I had refreshed my selfe with Meale, and certaine other meates that were set before us, I lay downe in the bed. Notwithstanding, through the noise of their dansing, drinking, and devouring of the Captive, I was presently awaked, and (which was the chieftest matter) by one comming unto mee, who carried the rosted foot of the Captive in his hand, and demanding of mee, as I afterwards understood, (for then, I conceived not his words) whether I would eate thereof; I was so astonished through feare, that I was altogether freed from drowsinesse and sleepe. And I verily beleaved, by that gesture, which I tooke in the worst part, that the Barbarian had shewed me, that my flesh should shortly after be devoured after the same manner. Moreover, as feare begetteth suspicion, it came presently into my minde, that the Interpreter had betrayed, and delivered mee into the Barbarians hands. Wherefore, if I had had any way open to flee, I had quickly taken my flight. But they stood round about mee, whose minde I did not sufficiently knowe, for they attempted no evill against mee. Now being confirmed in feare, I unluckily ghesed, that I should presently have beene slaine, wherefore I passed the whole night in powring forth prayers unto God. At the first dawning of the day, the Interpreter (who had passed all the night in pleasure with the Barbarians) returned unto mee, and saw mee pale, and taken with a Fever, whereupon he demanded whether I were ill at ease, & whether I had not quietly rested. Then I began sharply to reprove him, who had left me alone among those Barbarians, whose speach I understood not at all. Hee openeth the whole matter to them who

stood by me all the night, to congratulate my comming: they signifie, that they perceived the matter in some sort, and yet were sorrie, that I had passed that night in so great feare of them. And at length they breake out into dissolute [572] laughter, which was the solace and comfort of that my feare. From thence I and that Interpreter, went unto certaine other Villages.

These are the Rites which the Barbarians observe in entertayning Guests. First of all, as soone as the Guest entreth into the house of that Moussacat, which hee hath chosen to bee his Host, (which is to be done in every Village, nor are you to turne into another, unlesse you will incurre his displeasure) he must presently sit downe upon a Cotton hanging Bed, and remaine quietly there a while without speaking any word. By and by, the women come unto him, compasse the Bed about, and sitting on the ground, put their hands on their eyes, and bewayling the happie comming of the Guest after this manner, they rehearse innumerable things in his commendation. As for example: Have you taken so much paines to come unto us: you are good, you are valiant. But if the Guest be a Frenchman, they adde, you have brought very many excellent merchandises unto us, which we want here. To conclude, those women, as hath beene said, entertaine Guests weeping, with such like flattering speeches. But the Guest who sitteth on a Cotton bed, if he desire to procure favour with his Host, settling his countenance, unlesse hee meane to weepe in good earnest (as I saw some of our men of so weake a courage, that teares were forced from them, through the howling lamentation of these

women) he must of necessitie counterfeit weeping, answering somewhat at the least, and fetching deepe sighes. This most pleasant salutation being ended by the women, Mous-sacat, that is, the Master of the Familie, being busily employed in making of an Arrow, casts not so much as his eyes for a certaine time upon the Guest, as if he marked nothing. At length comming unto the Guest, hee speaketh unto him in these words: Ere Ioube? that is, Are you come? then, how doe you? what seeke you? &c. After, hee demandeth, whether you be hungrie? if you grant that you are, presently he com-[573] mandeth meates of divers kindes to be set before you in earthen vessels, to wit, Meale, which with them supplieth the place of bread, Venison, Fowle, Fish, and other things of that kinde: but because there is no use with them, for Tables, and Benches, all those things are set on the ground. As touching Drink, if you desire Cao-uin, & that it be in the house, it shall presently be given you. Lastly, after the women have stoutly solemnized the comming of the Guests with weeping, they come unto them bringing Fruits, and other trifling Presents, and so, secretly, demand Combes, Looking-glasses, and little Beades of glasse, which they winde about their armes."

"If you will lodge all night in that Village, the Moussacat commandeth a very neat and cleane bed to be hanged up for you, round about which he will cause smal fires to be kindled, and often quickned in the night with Bellows, which they call Tatapecoua, not much unlike the little round Fannes, wherewith the nicer and more delicate sort of women with us, defend the scorching of fire from their faces. Not because that Countrie is subject unto cold, but by reason of the moisture of the night, and especially, because it is their usuall manner. Now seeing we have chanced to mention Fire, which they call Tata, and Smoake Tatatin, I thinke it needfull that I declare the excellent manner of kindling the same. They have two kindes of wood, whereof the one is very soft, but the other very hard, which they use after this manner, to kindle fire. They sharpen a twig of a foot long of that hard wood at the one end like a Spindle, and sticke the point thereof in any piece of that soft wood, then laying it on the ground, or upon a stocke, they turne that twig swiftly about with the palmes of their hands, as if they would pierce an hole through the piece of wood which lieth under. Through that so swift and violent motion, smoake is not onely raised, but also fire; putting Cotton unto it, or certaine drie leaves (in stead of our Countrie tinder) [574] fire is very aptly ingendred; whereof I my selfe have made triall."

"After the Guests have refreshed themselves with meate, and lodged after the manner which we have declared, if they be liberall, they use to give unto the men Knives, Scizzers, and Pinsers fit for the plucking out of the haire of their beards; to the women, Combes, and Looking-glasses; and to the children, Fish-hookes. But, if the Guest want victuals, when he hath agreed of the price, he may carrie them away. Moreover, because they want all kinde of beasts of burden, they are all of necessitie to travell on foot. If Strangers bee wearie, and give a Knife to any of the Barbarians, he presently offereth his helpe to carrie him that is wearie. I my selfe when I lived in those Countries, was divers times carried by those Porters, and that surely two miles journey together. And if wee admonished them to rest a little, they laughed at us with these words; What? Thinke you that wee are so effeminate, or of so weake a courage, that wee should faint, and lie downe under our burden? I would rather carrie you all the day without any intermission. But we breaking out into laughter, wondered at those two legged Hackneyes, and encouraging them; said: let us therefore proceed on the way."

"They exercise naturall charitie abundantly among themselves, for they daily give one unto another, both Fish, Meale, and Fruits, and also other things: nay, they would be very sorrie, if they saw their neighbours want those things which they have. They also use the like liberalitie towards Strangers: whereof, it shall be sufficient, to bring one example. In the tenth Chapter of this Booke, I made mention of a certaine danger, which my selfe, and two other Frenchmen escaped, to wit, that we were in great perill of death, by reason of an huge Lizard which met us in the way: at that time, wee wandred two dayes through the middle of the Woods out of the way, and indured no meane hunger, [575] and at length came unto a certaine Village called Pavo, where wee had lodged before. There wee were most liberally entertained by the Barbarians. For, having heard the troubles which wee had suffered, and specially the great danger wherein we were, that we were likely to have beene devoured by wilde beasts, but chiefly, that wee were in danger to bee slaine by the Margaiates, our common enemies, neere unto whose borders wee approached unawares: and, seeing also the hurts and scratches of thornes, wherewith our skin was miserable rent, they tooke our harmes so grievously, that I may here truly affirme, that the faigned flatteries wherewith our Countrie people use to comfort the distressed, are farre from the sincere humanitie of that Nation, which we call Barbarous. For, they washed our feet with cleare water (which put me in minde of the ancient custome) every one of us sitting apart upon an hanging Bed. Then

the Masters of the Families, who had alreadie provided meates to be prepared for us, and caused new Meale to be ground, which (as I elsewhere said) is nothing inferiour unto the crumme of white bread, in goodnesse, presently, after wee had beene a little refreshed, sommanded all the best meates, to wit, Venison, Fowle, Fish, and the most exquisite and choicest Fruits, wherewith they continually abound, to bee set before us. Moreover, the night approching, the Moussacat our Host, removeth all the children from us, that wee might the more quietly rest. The next day after, early in the morning, he commeth unto us, and demandeth, got to Atourassap, (that is, dearly beloved Confederates,) have you quietly rested this night? wee answered, very quietly. Then saith he; my sonnes, rest your selves yet a while, for, yesterday, I perceived that you were very wearie. To be briefe, I am not able to expresse with words, how friendly, and curteously wee were entertained. But wee never travelled farre from home without a Sachell full of Merchandises, which might serve us in stead of money among those Barbarians. [576] Departing therefore thence, we gave our Hosts, what wee thought good: to wit, Knives, Sizzers, Pinsers, to the men; Combes, Looking-glasses, Bracelets, and glassen Beades, to the women; and Fish-hookes to the children.

I one day turned out of the way to lodge in a certaine Village, and was requested by my Moussacat, to shew him what I had in my Sachell, who commanded a great earthen vessel to bee brought, wherein to put my merchandises: I tooke them all out, and set them in order: whereat he greatly wondring, calleth the rest of the Barbarians unto him, and

saith. See I pray you, my good friends, what manner of man I have entertained with me: doth it not manifestly appeare that he is very rich, seeing he carrieth so great wealth about him? yet those would scarce have beene sold at Paris, for two silver Cardicues. Then, because(as we have said) they love liberall men, that I might procure authoritie and favour among them, I gave my Moussacat the best of my Knives before them all, which he esteemed no lesse, then any one with us would regard a golden chaine, of very great price, bestowed upon him."

"If peradventure it happen, that any of them fall sicke, when the inward and familiar friend of the sicke person hath declared the grieved part, one sucketh it with his mouth, sometimes also that service is performed by certaine impostors, which they call Pages, that is, Physicians, or Surgeans. (But they are a kinde of People differing from the Caraibes, whereof I have spoken before.) And they also say, that they draw out the paine, and prolong the life. They are sometimes sicke of Fevers, and other common diseases; but, not so often, as wee use to bee. Moreover, they are troubled with a certaine incurable disease, which they call Pians. This, for the most part proceedeth of lust; yet, I have seene the little children infected therewith, not unlike the manner of our Countrie Measels. This contagion breaketh out into pustles, broader then a thumbe, which overspread the whole [577] bodie, and also the face it selfe. They never give meate to the sicke, unlesse he desire it, although he be readie to perish through hunger. Moreover, although it be the most grievous disease, they that are healthie, never cease dancing, singing, and drinking after the accustomed manner, to dull and wearie the miserable sicke person with the noise: nor doth he complaine, because he knoweth, that he shall not prevaile at all."

"But, if hee [a sick person] die, that singing (especially if he be a Master of any familie) is suddenly turned into teares, and so great lamentation is made, that if by chance we turned into a certaine Village, at the time of that mourning, we were of necessitie to goe to some other place, or passe the night without sleepe. First of all, not without admiration, the women are heard, which so crie out and exclaime, that you would say they were the howling of Wolves or Dogs, and no humane voices. But they powre forth these complaints with a trembling voice. That most valiant man is dead, who sometimes gave us so many Captives to be devoured. Then the rest say, O notable Hunter, O most excellent Fisher, O valiant Killer of the Portugals, and Margaiates. To be briefe, those women provoking one another to mourning, and embracing armes together, desist not from these lamentations, and praises, before the dead bodie be brought forth.

Lastly, these Barbarian women imitate the Bearneansian custome in bewayling their dead men, whom, as I have heard, they follow with these complaints. La mi amou, la mi amou, cara rident, œil desplendou, cama leuge, bet dansadou: La me balen, lo m'esburbat: mati depes: fort tard cougat. that is, My friend, my friend, with a merrie countenance, shining eyes, swift legs, notable danser, strong and valiant, thou diddest arise early, and goe late to bed. The Vascone women also, who adde these things to the former, Yere, yere, o le bet renegadou, o le bet iougadou qu'bere: that is, Alas, alas, how stout and deepe a Swearer was hee, how notable [578] a Gamester? Moreover, to those complaints whereof we spoke, the Barbarian women often adde this burden of

the Song, He is dead, he is dead, whom we now lament. Then the men answer: Alas, he is dead, and wee shall see him no more, untill wee danse with him behind the Mountaines, as our Caraibes teach. Those howling lamentations are prblonged for sixe houres; for they use not to keepe their Dead any longer unburied."

"Then digging a Trench, not long as we use, but circular, like a great Drie-fat, they burie the dead bodie bolt upright. The dead Masters of Families, they burie in the midst of their houses, wrapped in their Cotton bed, with feathers, and other things, wherein they delighted in their life time, laide in the Grave. Since their commerce with the French they have forborne to put precious things in the Graves: but they retained a strange and very devillish Superstition. The first night after the Funerall, the Barbarians, who are thus perswaded, that Aygnan, unlesse he found other meates prepared, would digge up the dead bodie, and devoure it, set no small store of vessels, with Meale, Fish, Flesh, and other meats carefully prepared, and also great pots full of their drinke Cao-uin, about the Grave. Which Sacrifice they performe so long, untill they thinke that the dead bodie bee wholly consumed. From the which errorr they were the more hardly removed, because certaine Neustrian Interpreters, by example of the Sacrifices of Bell, divers times before our comming, privily stole away those meates. Through which fact they so confirmed the Barbarians in errorr, that although we shewed them, that those meates set downe in the evening, remained in the morning, yet with great labour and difficultie we dissuaded very few from that errorr."

"As often as the Barbarians transport their Villages unto another place, after the manner which wee have declared, they put certaine coverings of the herbe Pindo upon the Graves of the Dead. Whereby it commeth to passe, that Travellers may take notice of a certaine forme of [579] a place of buriall. At which places, if at any time wandering in the Woods, they remember the dead men, they make so great lamentation, that they may be heard farre off."